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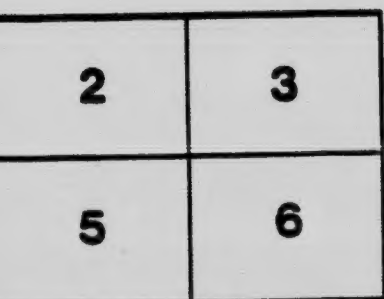
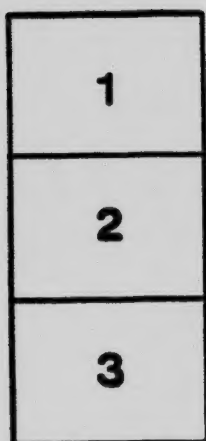
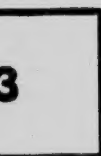
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THE SERVICE OF

High Mass for the Dead

ON THE DAY OF BURIAL

PUBLISHED WITH THE APPROBATION OF

THE MOST REV. C. H. GAUTHIER, D.D.

ARCHBISHOP OF OTTAWA

PUBLIC ARCHIVES
OF CANADA

1911

Ottawa Council, Knights of Columbus

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SHORT INSTRUCTION ON HOLY MASS

Holy Mass is the most solemn act of the worship of God. It is now more than eighteen hundred years since our Lord Jesus Christ hung for three long hours on the Cross on Mount Calvary, and then died on it for our salvation—that is, to save us from sin and hell.

Mass is the same sacrifice as that of Calvary; the manner only in which it is offered is different: so that when you assist at it, you may think you are standing with our Blessed Lady and St. John at the foot of the cross.

The bread and wine are changed by the Priest in the middle of the Mass, at the Consecration, into the Body and Blood of Jesus Christ, who then offers Himself again to his Eternal Father for the salvation of mankind. The graces obtained for us by the shedding of our Lord's Blood on Calvary are given in an especial manner to those who hear Holy Mass devoutly.

You know that our Lord died once only, on Good Friday. But in the Mass His death on the Cross is commemorated by the separate Consecration of the Bread and Wine. He cannot *really* die again. His Body and Blood cannot really be separated, *fc.* His glorious risen Body cannot suffer any more—it is immortal. But in the Mass the Bread is *first* changed into our Lord's Body, and *then* the Wine is changed into His Blood. Thus it looks as though the Body and Blood were separated, and this recalls the real separation, the real shedding of our Lord's Blood on Mount Calvary. *Then* He really died for us. In the Mass His death is represented, or "shown forth," as St. Paul says. Both on Mount Calvary and in the Mass the victim (that which is offered) is the same—the Body and Blood *c.* Christ; and the Priest is the same—Christ our Lord, who offered Himself on Calvary through the executioners who put Him to death, and who offers Himself in the Mass on the altar through His priests, who say the words of Consecration. So the sacrifice of Calvary and the Mass are the same sacrifice, only the manner in which they are offered is different. On Calvary our Lord's Blood was really shed, and He really died; in the Mass His Blood appears to be shed, and His death is represented. Thus our Lord offers Himself for us every time Mass is said.

To pray well during Mass is the best way to worship God and to obtain His blessing, for Jesus Christ Himself then prays *with us* and *for us* and His sacrifice is offered for us.

SHORT INSTRUCTION ON HOLY MASS

Holy Mass is the most precious of all the sacraments. It is the sacrifice of Christ, who offered Himself for the redemption of the world. In the Mass, the Church, united with Christ, offers Himself to God. The Mass is the source of all graces, and the food of the soul. It is the most perfect way of worshipping God and of obtaining His blessing for the world.

The Mass is divided into two parts: the Eucharist and the Sacrifice. The Eucharist is the sacrament of Christ's Body and Blood, which are offered to God. The Sacrifice is the offering of the Mass, which is made by the priest in the name of Christ.

The Mass is celebrated by the priest, who is the representative of Christ. He offers the Mass to God, and the people participate in it by receiving the Eucharist. The Mass is a mystery, and its meaning is not fully understood by the human mind. It is a mystery of faith, and it is by faith that we can participate in it.

The Mass is the most important part of the Christian life. It is the source of all graces, and the food of the soul. It is the most perfect way of worshipping God and of obtaining His blessing for the world.

The Priest at the foot of the Altar, begins, saying,

IN Nomine Patris, +
et Filii, et Spiritus Sancti.
Amen.

Ant. Introibo ad altare
Dei.

R. Ad Deum, qui lætifi-
cat juventutem meam.

P. Adjutorium nostrum
in nomine Domini.

R. Qui fecit cælum et
terram.

IN the name of the
Father, and of the Son,
and of the Holy Ghost.
Amen.

Ant. I will go unto
the altar of God:

R. To God, who re-
joiceth my youth.

P. Our help is in the
name of the Lord.

R. Who made heaven
and earth.

*Then, joining his hands and humbly bowing down, he
says the Confiteor.*

P. Confiteor, etc.

R. Misereatur tui omni-
potens Deus, et dimissis
peccatis tuis, perducatur te
ad vitam æternam.

P. Amen.

R. Confiteor Deo omni-
potenti, beatæ Mariæ
semper Virgini, beato
Michaeli Archangelo,
beato Joanni Baptistæ,
sanctis Apostolis Petro et
Paulo, omnibus sanctis,
et tibi, Pater, quia peccavi
nimis cogitatione, verbo et
opere, mea culpa, mea
culpa, mea maxima culpa.
Ideo precor beatam
Mariam semper Virginem,
beatum Michælem Arch-
angelum, beatum Joan-
nem Baptistam, sanctos
Apostolos Petrum et Paul-
um, omnes sanctos, et te,
Pater, orare pro me ad
Dominum Deum nos-
trum.

P. I confess, etc.

R. May Almighty God
be merciful to thee, and,
forgiving thy sins, bring
thee to everlasting life.

P. Amen.

R. I confess to Al-
mighty God, to blessed
Mary ever Virgin, to
blessed Michael the Arch-
angel, to blessed John the
Baptist, to the holy
Apostles Peter and Paul,
to all the saints, and to
you, Father, that I have
sinned exceedingly, in
thought, word, and deed,
through my fault, through
my fault, through my most
grievous fault. Therefore
I beseech the blessed
Mary ever Virgin, blessed
Michael the Archangel,
blessed John the Baptist,
the holy Apostles, Peter
and Paul, and all the saints,
and you, Father, to pray
to our Lord God for me.

Then the Priest with his hands joined, says:

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

P. May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting.

R. Amen.

Signing himself with the sign of the cross, he says:

P. ✠ Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

P. ✠ May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Then, bowing down, he proceeds:

P. Deus tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Thou, O God, being turned, will enliven us.

R. And thy people will rejoice in thee.

P. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you.

R. And with thy spirit.

Ascending to the altar, he says secretly:

AUFER a nobis, quesumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

TAKE away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

Bowing down over the altar, he says:

ORAMUS te, Domine,
per merita sanctorum tuo-
rum quorum reliquiae hic
sunt, et omnium sanc-
torum, ut indulgere
digneris omnia peccata
mea. Amen.

WE beseech thee, O
Lord, by the merits of thy
saints, whose relics are
here, and of all the saints,
that thou wouldst vouch-
safe to forgive me all my
sins. Amen.

THE INTROIT.

Requiem æternam dona
eis, Domine; et lux per-
petua luceat eis. (Ps.
64.) Te decet hymnus
Deus in Sion; et tibi
reddetur votum in Jerusa-
lem: exaudi orationem
meam; ad te omnis caro
veniet. Requiem æter-
nam, etc.

Eternal rest give to
them, O Lord; and let
perpetual light shine upon
them. A hymn, O God,
becometh Thee in Sion;
and a vow shall be paid to
Thee in Jerusalem: O
Lord, hear my prayer; all
flesh shall come to Thee.
Eternal rest, etc.

THE KYRIE.

Kyrie eleison.
Kyrie eleison.
Kyrie eleison.

Christe eleison.
Christe eleison.
Christe eleison.

Kyrie eleison.
Kyrie eleison.
Kyrie eleison.

Lord have mercy.
Lord have mercy.
Lord have mercy.

Christ have mercy.
Christ have mercy.
Christ have mercy.

Lord have mercy.
Lord have mercy.
Lord have mercy.

THE COLLECT, OR PRAYER.

Deus, cui proprium est
misereri semper et parcere,
te supplices exoramus pro
anima famuli tui quam
hodie de hoc sæculo mig-
rare iussisti: ut non tradas

O God, whose property
is ever to have mercy and
to spare, we humbly
beseech Thee in behalf of
the soul of Thy servant,
whom Thou hast this day

eam in manus inimici, neque obliuiscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam Paradisi perduc; ut, quia in te speravit et credidit, non penas inferni sustineat, sed gaudia æterna possideat. Per Dominum nostrum Jesum Christum.

THE EPISTLE.

Fratres:—Nolumus vos ignorare de dormientibus ut non contristemini, sicut et cæteri qui spem non habent. Si enim credimus quod Jesus mortuus est et resurrexit, ita et Deus eos, qui dormierunt per Jesum, adducet cum eo. Hoc enim vobis dicimus in verbo Domini, quia nos, qui vivimus, qui residui sumus in adventum Domini, non præveniemus eos, qui dormierunt. Quoniam ipse Dominus in jussu, et in voce Archangeli, et in tuba Dei descendet de cælo; et mortui qui in Christo sunt, resurgent primi. Deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in æera, et sic semper cum Domino erimus. Itaque

called out of this world, that Thou wouldst not deliver him into the hands of the enemy, nor forget him forever, but command the holy angels to take him and lead him to the Home of Paradise, that forasmuch as in Thee he put his hope and trust, he may not endure the pains of hell, but come to the possession of eternal joys, through our Lord Jesus Christ.

1 Thess. 4.

Brethren:—We will not have you ignorant concerning those who sleep, that ye sorrow not, as even the others who have no hope. For if we believe that Jesus died and rose again, so also those who are asleep through Jesus, God will bring with Him. For this we say to you on the word of the Lord, that we who are alive, who remain to the coming of the Lord, shall not precede those who are asleep. For the Lord Himself, with command, and with the voice of Archangel, and with trumpet of God, shall come down from heaven: and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be caught up with them in

consolamini invicem in
verbis istis.

Gradual. — Requiem
æternam : dona eis,
Domine; et lux perpetua
luceat eis. V. Ps. 111.
In memoria æterna erit
justus; ab auditione mala
non timebit.

Tract.—A b s o l v e ,
Domine, animas omnium
fidelium defunctorum ab
omni vinculo delictorum.
V. Et gratia tua illis
succurrente, mereantur
evadere judicium ultionis.
V. Et lucis æternæ
beatitudine perfrui.

the clouds to meet Christ
in the air, and so we shall
be always with the Lord.
Therefore comfort one
another with these words.

Eternal rest give to
them, O Lord; and let
perpetual light shine upon
them. The just shall be
in everlasting remem-
brance; he shall not fear
the evil hearing.

Absolve, O Lord, the
souls of all the faithful
departed from every bond
of sins. And by the help
of thy grace, may they be
enabled to escape the
judgment of punishment,
and enjoy the happiness
of light eternal.

THE SEQUENCE.

Dies iræ, dies illa

Solvat sæclum in favilla,

Teste David cum Sibylla.

Quantus tremor est
futurus,

Quando judex est
venturus,

Cuncta stricte dis-
cussurus!

Tuba mirum spargens
sonum

Per sepulchra regionum,

Coget omnes ante
thronum.

Day of wrath, O Day of
mourning,

Lo, the world in ashes
burning—

Seer and Sibyl gave the
warning.

O what fear man's bosom
rendeth,

When from heaven the
judge descendeth,

On whose sentence all
dependeth.

Wondrous sound the
trumpet flingeth,

Through earth's sepul-
chres it ringeth,

All before the Throne it
bringeth.

Mors stupebit et natura,	Death is struck, and
Cum resurget creatura,	Nature quaking,
Judicanti responsura.	All creation is awaking— To its Judge an answer making.
Liber scriptus proferetur,	Lo, the Book, exactly
In quo totum continetur,	worded,
Unde mundus judicetur.	Wherein all hath been recorded— Thence shall judgment be awarded.
Judex ergo cum sedebit,	When the Judge his seat attaineth,
Quidquid latet, apparebit:	And each hidden deed arraigneth,
Nil inultum remanebit.	Nothing unavenged re- maineth.
Quid sum, miser, tunc dicturus?	What shall I, frail man, be pleading?
Quem patronum rogaturus,	Who for me be inter- ceding
Cum vix justus sit securus?	When the just are mercy needing?
Rex tremendæ majestatis,	King of majesty tremen- dous,
Qui salvandos salvas gratis,	Who dost free salvation send us,
Salva me, fons pietatis.	Fount of pity, then be- friend us.
Recordare, Jesu pie,	Think, kind Jesu, my salvation
Quod sum causæ tuæ viæ:	Caused Thy wondrous in- carnation—
Ne me perdas illa die.	Leave me not to reprobation.
Quærens me, sedisti lassus;	Faint and weary Thou hast sought me,
Redemisti crucem passus;	On the Cross of suffering bought me;
Tantus labor non sit invanus.	Shall such grace be vainly brought me?

Juste iudex ultionis,	Righteous Judge of re- tribution,
Donum fac remissionis	Grant Thy gift of absolu- tion
Ante diem rationis.	Ere that reck'ning Day's conclusion.
Ingemisco, tanquam reus:	Guilty, now I pour my moaning,
Culpa rubet vultus meus:	All my shame with anguish owning;
Supplici parce, Deus.	Spare, O God, Thy sup- pliant groaning.
Qui Mariam absolvisti,	Thou the sinful Mary savest,
Et latronem exaudisti,	Thou the dying thief forgavest,
Mihi quoque spem dedisti.	And to me a hope vouch- safest.
Preces meae non sunt dignae,	Worthless are my prayers and sighing,
Sed tu bonus fac benigne,	Yet, Good Lord, in grace complying,
Ne perenni cremer igne.	Rescue me from fires undying.
Inter oves locum praesta,	With Thy favoured sheep O place me,
Et ab haedis me sequestra,	Nor among the goats abase me,
Statuens in parte dextra.	But to Thy right hand upraise me.
Confutatis maledictis,	While the wicked are confounded,
Flammis acerbis addictis,	Doomed to flames of woe unbounded,
Voca me cum benedictis.	Call me, with Thy saints surrounded.
Oro supplex et acclinis,	Low I kneel, with heart- submission,
Cor contritum quasi cinis,	See, like ashes, my contri- tion
Gere curam mei finis.	Help me in my last condi- tion.

Lacrymosa dies illa,
Qua resurget ex favilla,
Judicandus homo reus.

Huic ergo parce, Deus:
Pie Jesu Domine,

Dona eis requiem.
Amen.

Ah, that day of tears and
mourning,
From the dust of earth
returning,
Man for judgment must
prepare him—

Spare, in mercy spare him.
Lord, who didst our souls
redeem,
Grant a blessed Requiem.
Amen.

THE GOSPEL. *St. John 11.*

In illo tempore:—Dixit
Martha ad Jesum:
Domine, si fuisses hic,
frater meus non fuisset
mortuus. Sed et nunc
scio, quia quaecumque
poposceris a Deo, dabit
tibi Deus. Dicit illi Jesus:
Resurget frater tuus.
Dicit Martha: Scio quia
resurget in resurrectione
in novissimo die. Dixit ei
Jesus: Ego sum resurrectio
et vita: qui credit in me,
etiamsi mortuus fuerit,
vivet: et omnis, qui vivit,
et credit in me, non
moriatur in aeternum.
Credis hoc? Ait illi:
Utique, Domine, ego
credidi, quia tu es
Christus, Filius Dei vivi,
qui in hunc mundum
venisti.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

At that time:—Martha
said to Jesus: Lord, if
Thou hadst been here, my
brother had not died.
But now also I know that
whatever Thou wilt ask
of God, God will give
Thee. Jesus said to her:
Thy brother shall rise
again. Martha saith to
Him: I know that he will
rise again in the resur-
rection at the last day.
Jesus said to her: I am
the Resurrection and the
Life: he that believeth in
Me, although he be dead,
shall live: and every one
who liveth, and believeth
in Me, shall never die.
Believest thou this? She
saith to Him: Yea; Lord,
I believe that Thou art
the Christ, the Son of
the living God, who art
come into this world.

P. The Lord be with
you.

R. And with thy spirit.

P. Let us pray.

THE OFFERTORY.

Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnas inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael representet eas in lucem sanctam: * Quam olim Abraham promisisti, et semini ejus.

V. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam.

Quam olim Abraham promisisti, et semini ejus.

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell, and from the depths of the pit: deliver them from the mouth of the lion, lest hell swallow them up, lest they fall into darkness; but let the standard-bearer, St. Michael, bring them into the holy light. Which thou didst promise of old to Abraham and to his seed.

V. We offer Thee, O Lord, a sacrifice of praise and prayers: do Thou accept them in behalf of those souls whom we this day commemorate. Grant, O Lord, that they may pass from death to life.

Which Thou didst promise of old to Abraham, and to his seed.

Taking the paten with the Host.

SUSCIPE, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis vivis atque defunctis; ut mihi et illis

ACCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may

proficiat ad salutem in
vitam æternam. Amen.

avail both me and them
unto life everlasting.
Amen.

Pouring wine and water unto the Chalice.

DEUS, † qui humanæ
substantiæ dignitatem
mirabiliter condidisti, et
mirabiliter reformasti; da
nobis per hujus Aquæ et
Vini mysterium, ejus di-
vinitatis esse consortes
qui humanitatis nostræ
fieri dignatus est particeps
Jesus Christus Filius tuus
Dominus noster; qui
tecum vivit et regnat, in
unitatē Spiritus Sancti,
Deus, per omnia sæcula
sæculorum. Amen.

O GOD, † who in
creating human nature
first wonderfully dignified
it, and still more wonder-
fully reformed it; grant
that by the mystery of
this Water and Wine, we
may be made partakers
of his divine nature, who
vouchsafed to become
partaker of our human
nature, namely, Jesus
Christ our Lord, thy Son,
who with thee, in the
unity of, etc., Amen.

Offering up the Chalice, he says:

OFFERIMUS tibi,
Domine, Calicem salu-
tariæ, tuam deprecantes
clementiam, ut in con-
spectu diviniæ Majestatis
tuæ, pro nostra et totius
mundi, salute, cum odore
suavitatis ascendat. Amen

WE offer unto thee, O
Lord, the Chalice of salva-
tion, beseeching thy
clemency, that it may
ascend before thy divine
Majesty, as a sweet odor,
for our salvation, and for
that of the whole world.
Amen.

Bowing down.

IN spiritu humilitatis,
et in animo contrito,
suscipiamur a te, Domine;
et sic fiat sacrificium
nostrum in conspectu tuo
hodie, ut placeat tibi
Domine Deus.

ACCEPT us, O Lord,
in the spirit of humility
and contrition of heart;
and grant that the sacri-
fice we offer this day in
thy sight, may be pleasing
to thee, O Lord God.

Blessing the Bread and Wine.

VENI, sanctificator,
omnipotens, eterne Deus,
et benedic + hoc sac-
rificium tuo sancto nomini
preparatum.

COME, O Almighty and
eternal God, the Sancti-
fier, and bless + this
sacrifice prepared for the
glory of thy holy name.

*Washing his hands, he recites the following,
(Ps. xxv. 6.)*

LAVABO inter in-
nocentes manus meas, et
circumdabo altare tuum,
Domine.

Ut audiam vocem
laudis, et martem
universa mirabilia tua.

Domine, dilexi decorem
domus tue, et locum
habitationis gloriæ tue.

Ne perdas cum impiis
animam meam, et cum
viris sanguinum vitam
meam.

In quorum manibus
iniquitates sunt; dextera
eorum repleta est muneri-
bus.

Ego autem in in-
nocentia mea ingressus
sum: redime me et miser-
ere mei.

Pes meus stetit in
directo: in ecclesiis
benedicam te, Domine.

Gloria Patri, etc.

I WILL wash my hands
among the innocent, and
will compass thy altar, O
Lord.

That I may hear the
voice of thy praise, and
tell all thy wondrous
works.

I have loved, O Lord,
the beauty of thy house,
and the place where thy
glory dwelleth.

Take not away my soul
with the wicked, nor my
life with men of blood.

In whose hands are
iniquities: their right
hand is filled with gifts.

But I have walked in
my innocence: redeem me
and have mercy on me.

My foot hath stood in
the direct way: in the
churches I will bless thee,
O Lord.

Glory be, etc.

Bowing before the Altar.

SUSCIPE, sancta
Trinitas, hanc oblationem
quam tibi offerimus ob
memoriam Passionis, Re-

RECEIVE, O holy
Trinity, this oblation
which we make to thee in
memory of the Passion,

surrectionis, et Ascensionis Jesu Christi Domini nostri, et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum; ut illis proficiat ad honorem nobis autem ad salutem; et illi pro nobis intercedere dignentur in cælis, quorum memoriam agimus in terris. Per eundem, etc. *Amen.*

Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary, ever a Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, and of all the Saints; that it may be available to their honor and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through, etc. *Amen,*

Turning to the people.

ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands to the praise and glory of his own name, and to our benefit, and that of all his holy Church.

THE SECRET PRAYER.

Propitiare, quæsumus Domine, anima famuli tui N., pro qua hostiam laudis tibi immolamus; majestatem tuam suppliciter deprecantes, ut, per hæc piæ placationis officia, pervenire mereatur ad requiem sempiternam. Per Dominum, etc.

Be merciful, we beseech Thee, O Lord, to the soul of Thy servant N., for which we offer Thee the sacrifice of praise; humbly beseeching Thy Majesty, that, by these offices of loving reconciliation, it may be found worthy to attain everlasting rest. Through our Lord Jesus Christ, etc.

THE PREFACE.

Priest. — Per omnia
sæcula sæculorum.

Choir.—Amen.

Priest.—D o m i n u s
vobiscum.

Choir.—Et cum spiritu
tuo.

Priest.—Sursum corda.

Choir. — Habemus ad
Dominum.

Priest. — Gratias
agamus Domino Deo
nostro.

Choir. — Dignum et
justum est.

Priest.—Vere dignum et
justum est, æquum et
salutare, nos tibi semper
et ubique gratias agere
Domine sancte. Pater
omnipotens, æterne Deus,
per Christum Dominum
nostrum. Per quem Ma-
jestatem tuam laudant
angeli, adorant domina-
tiones, tremunt potestates
cœli cœlorumque virtu-
tes, ac beata seraphim,
sociæ exultatione con-
celebrant. Cum quibus
et nostras voces, ut
admitti jubeas deprecamur,
supplici confessione
dicentes:—

The Choir.— Sanctus,
Sanctus, Sanctus, Domi-
nus Deus Sabaoth. Pleni
sunt cœli et terra gloria

Priest.—World without
end.

Choir.—Amen.

Priest.—The Lord be
with you.

Choir.—And with thy
spirit.

Priest.—Lift up your
hearts.

Choir.—We have lifted
them up unto the Lord.

Priest.—Let us give
thanks to the Lord our
God.

Choir.—It is meet and
just.

Priest.—It is truly meet
and just, right and salut-
ary, that we should
always, and in all places,
give thanks to Thee, O
Holy Lord, Father Al-
mighty, eternal God.
Through Christ our Lord:
through whom the angels
praise Thy Majesty, the
dominations adore, the
powers do hold in awe,
the heavens, and the
virtues of the heavens,
and the blessed seraphim,
do celebrate with united
joy. In union with
whom, we beseech Thee
that Thou wouldst com-
mand our voices also
to be admitted, with
suppliant confession, say-
ing:—

The Choir. — Holy.
Holy, Holy, Lord God of
Sabaoth. Heaven and
earth are full of Thy

tua. Hosanna in excelsis.
Benedictus qui venit in
nomine Domini. Hos-
anna in excelsis.

glory. Hosanna in the
highest. Blessed is he
that cometh in the name
of the Lord. Hosanna
in the highest.

CANON OF THE MASS.

TE igitur, clemen-
tissime Pater, per Jesu-
Christum Filium tuum
Dominum nostrum, sup-
plices rogamus ac petimus
uti accepta habeas, et
benedicas, hæc + dona
hæc + munera, hæc +
sancta sacrificia illibata
imprimis quæ tibi offeri-
mus pro Ecclesia tua
sancta Catholica: quam
pacificare, et uero d i r e ,
adunare, et regere
digneris toto orbe terra-
rum una cum famulo tuo
Papa nostro N., et
Antistite nostro N., et
omnibus orthodoxis atque
Catholicæ et Apostolicæ
fidei cultoribus.

WE therefore humbly
pray and beseech thee,
most merciful Father,
through Jesus Christ thy
Son, our Lord, that thou
wouldest vouchsafe to
accept and bless these
+ gifts, these + presents,
these + holy unspotted
sacrifices, which in the
first place we offer thee
for thy holy Catholic
Church, to which vouch-
safe to grant peace, as
also to preserve, unite,
and govern it throughout
the world, together with
thy servant N., our Pope
N., our Bishop, as also
all orthodox believers and
professors of the Catholic
and Apostolic faith.

COMMEMORATION OF THE LIVING.

MEMENTO, Domine
famulorum famularumque
tuarum, N. et N.

BE mindful, O Lord, of
thy servants, men and
women, N. and N.

[Make commemoration of the living you intend to pray
for.]

ET omnium circum-
stantium, quorum
tibi fides cognita est, et
nota devotio, pro quibus
tibi offerimus, vel qui tibi
offerunt hoc sacrificium

AND of all here present,
whose faith and devotion
are known unto thee, for
whom we offer, or who
offer up to thee this
sacrifice of praise for

laudia, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis sue, tibi que reddunt vota sua, æterno Deo, vivo et vero.

Communicantes, et memoriam venerantes imprimis gloriossæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi; sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tue muniamur auxilio, Per eundem Christum Dominum nostrum. Amen.

themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

Communicating with, and honoring in the first place, the memory of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints, through whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the Oblation, he says:

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas,

WE therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family; and to dispose our days in thy peace, preserve us from

atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quesumus, benedic + tam, adscrip + tam, ra + tam, rationabilem, acceptabilemque facere digneris; ut nobis cor + pus et san- + guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cælum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes, HOC EST ENIM CORPUS MEUM.

After pronouncing the words of Consecration, the Priest, kneeling, adores the Sacred Host, and, rising, elevates it.

[At the Elevation the bell is rung thrice.]

SIMILI modo, postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias, agens benedixit, + deditque discipulis suis, dicens: Accipite et bibite ex eo omnes, HIC EST ENIM CALIX SANGUINIS

eternal damnation, and rank us in the number of thine elect. Through Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all respects to bless, + approve, + ratify, + and accept; that it may be made for us the body + and blood of thy most beloved Son Jesus Christ our Lord.

Who, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, Almighty God, his Father, he blessed it, brake it, and gave it to his disciples, saying, Take and eat ye all of this, FOR THIS IS MY BODY.

IN like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed + and gave it to his disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND

MEI NOVI ET ÆTERNI
TESTAMENTI: MYSTERIUM
FIDEI: QUI PRO VOBIS ET
PRO MULTIS EFFUNDETUR
IN REMISSIONEM PECCAT-
ORUM.

Hæc quotiescumque
feceritis, in mei memoriam
facietis.

ETERNAL TESTAMENT, THE
MYSTERY OF FAITH:
WHICH SHALL BE SHED
FOR YOU AND FOR MANY,
TO THE REMISSION OF SINS.

As often as ye do these
things ye shall do them
in remembrance of me.

[The bell rings thrice.]

Kneeling, he adores, and, rising, elevates the Chalice.

UNDE et memores,
Domine, nos servi tui, sed
et plebs tua sancta,
ejusdem Christi Filli tui
Domini nostri tam beatæ
passionis, necnon et ab
inferis resurrectionis, sed
et in celos gloriosæ as-
censionis, offerimus
præclaræ Majestati tuæ,
de tuis donis as datis,
Hostiam + puram,
Hostiam + sanctam,
Hostiam + immaculatam
Panem + sanctum vitæ
æternæ, et Calicem +
salutis perpetuæ.

WHEREFORE, O
Lord, we thy servants, as
also thy holy people,
calling to mind the blessed
passion of the same Christ,
thy Son, our Lord, his
resurrection from the
dead, and admirable as-
cension into heaven, offer
unto thy most excellent
Majesty, of thy gifts be-
stowed upon us, a pure +
Host, a holy + Host, an
unspotted + Host, the
holy + Bread of eternal
life, and Chalice + of
everlasting salvation.

Extending his hands, he proceeds:

SUPRA quæ propitio
ac sereno vultu respicere
digneris, et accepta
habere, sicuti accepta
habere dignatus es
munera pueri tui justī
Abel, et sacrificium
Patriarchæ nostri Abrahæ,
et quod tibi obtulit
summus sacerdos tuus
Melchisedech, sanctum
sacrificium, immaculatam
Hostiam.

UPON which vouch-
safe to look with a pro-
pitious and serene counte-
nance, and to accept
them, as thou wert
graciously pleased to
accept the gifts of thy
just servant Abel, and
the sacrifice of our
patriarch Abraham, and
that which thy high priest
Melchisedech offered to
thee,—a holy sacrifice and
unspotted victim.

Bowing down, he says:

SUPPLICES te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divine Majestatis tuæ, ut quotquot ex hac altaris participatione sacrosanctum Filii tui corpus + et + sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. *Amen.*

WE most humbly beseech thee, Almighty God, to command these things to be carried by the hands of thy holy angels to thy altar on high, in the sight of thy divine Majesty, that as many as shall partake of the most sacred body + and + blood of thy Son at this altar may be filled with every heavenly grace and blessing. Through the same Christ our Lord. *Amen.*

COMMEMORATION OF THE DEAD.

MEMENTO etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

BE mindful, O Lord, of thy servants N. and N., who are gone before us with the sign of faith, and rest in the sleep of peace.

Here particular mention is silently made of such of the Dead as are to be prayed for.

IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur; per eundem Christum Dominum nostrum. *Amen.*

TO these, O Lord, and to all that sleep in Christ, grant, we beseech thee, a place of refreshment, light and peace; through the same Christ our Lord. *Amen.*

Here, striking his breast, and raising his voice, he says:

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum

ALSO, to us sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy

tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sancti+ficas, vivi+cas, bene + dicis et præstas nobis. Per ip+sum, et cum ip + so, et in ip + so, est tibi, Deo Patri + omnipotenti in unitate Spiritus + Sancti, omnis honor et gloria.

Priest. — Per omnia sæcula sæculorum.

Choir.—Amen.

Priest. — Oremus. Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cælis: sanctificetur nomen tuum: fiat voluntas tua, sicut in cælo et in terra. Panem nostrum quotidianum de nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus

apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints, into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Through Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, + quicken, + bless, + and give us all these good things. By him, and with him, + and in him, + is to thee, God the + Father Almighty, in the unity of the Holy + Ghost, all honor and glory.

Priest.—World without end.

Choir.—Amen.

Priest.—Let us pray. Admonished by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against

nostris. Ee ne nos inducas in tentationem.

Choir.—Sed libera nos a malo.

us. And lead us not into temptation.

Choir.—But deliver us from evil.

He then says, in a low voice; "Amen," and continues:

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris; ut ope misericordie tue adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

DELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever-glorious Virgin Mary, Mother of God, and of the holy Apostles, Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, thy Son, our Lord, who, with thee and the Holy Ghost, liveth and reigneth, God.

Breaking the Host, he makes the sign of the Cross thrice, with a Particle thereof, over the Chalice, saying:

P. Per omnia sæcula sæculorum.

R. Amen.

P. Pax ✕ Domini sit ✕ semper vobis ✕ cum.

R. Et cum spiritu tuo.

P. World without end.

R. Amen.

P. The peace ✕ of the Lord be ✕ always with ✕ you.

R. And with thy spirit.

He puts the Particle into the Chalice saying:

HÆC commixtio et consecratio corporis et sanguinis Domini nostri Jesu

MAY this mixture and consecration of the body and blood of our Lord

Christi fiat accipientibus
nobis in vitam æternam.
Amen.

Jesus Christ be to us that
receive it effectual to
eternal life. *Amen.*

AGNUS DEI.

The Choir.—Agnus Dei,
qui tollis peccata mundi,
dona eis requiem.

Agnus Dei, qui tollis
peccata mundi, dona eis
requiem.

Agnus Dei, qui tollis
peccata mundi, dona eis
requiem sempiternam.

Domine Jesu Christe,
qui dixisti Apostolis tuis,
Pacem relinquo vobis,
pacem meam do vobis, ne
respicias peccata mea, sed
fidem Ecclesie tue,
eamque secundum voluntatem
tuam pacificare et
coadunare digneris; qui
vivis et regnas Deus, per
omnia sæcula sæculorum.
Amen.

Domine Jesu Christe,
Fili Dei vivi, qui ex voluntate
Patris, cōoperante
Spiritu Sancto, per
mortem tuam mundum
vivificasti, libera me per
hoc sacrosanctum corpus
et sanguinem tuum ab
omnibus iniquitatibus
meis, et universis malis; et
fac me tuis semper in-
hærere mandatis, et a te
nunquam separari per-
mittas; qui cum eodem

The Choir.—Lamb of
God, who takest away
the sins of the world,
grant them rest.

Lamb of God, who
takest away the sins of
the world, grant them
rest.

Lamb of God, who
takest away the sins of
the world, grant them
everlasting rest.

Lord Jesus Christ, who
saidst to thy Apostles, I
leave you peace, I give
you my peace, regard not
my sins, but the faith of
thy Church; and grant her
that peace and unity
which is agreeable to thy
will; who livest and
reignest God for ever and
ever. *Amen.*

Lord Jesus Christ, Son
of the living God, who,
according to the will of
thy Father, hast by thy
death, through the cōop-
eration of the Holy Ghost,
given life to the world,
deliver me by this thy
most sacred body and
blood from all my iniqui-
ties, and from all evils;
and make me always
adhere to thy command-
ments, and never suffer

Deo Patre et Spiritu
Sancto vivis et regnas
Deus in sæcula sæculorum.
Amen.

Perceptio corporis tui,
Domine Jesu Christe,
quod ego indignus sumere
præsumo, non mihi pro-
veniat in judicium et con-
demnationem; sed pro
tua pietate prosit mihi ad
tutamentum mentis et
corporis, et ad medelam
percipiendam; qui vivis et
regnas cum Deo Patre, in
unitate Spiritus Sancti,
Deus, per omnia sæcula
sæculorum. *Amen.*

me to be separated from
thee; who livest and
reignest with God the
Father, etc. *Amen.*

Let not the participa-
tion of thy body, O Lord
Jesus Christ, which I,
though unworthy, pre-
sume to receive, turn to
my judgment and
condemnation; but
through thy mercy may
it be a safeguard and
remedy, both to soul and
body; who with God the
Father in the unity of
the Holy Ghost, livest and
reignest God for ever and
ever. *Amen.*

Taking the Sacred Host in his hands:

PANEM celestem
accipiam, et nomen
Domini invocabo.

I WILL take the bread
of heaven, and call upon
the name of our Lord.

*Striking his breast with humility and devotion, he says,
three times:*

DOMINE, non sum
dignus ut intres sub
tectum meum; sed tan-
tum dic verbo, et sanabi-
tur anima mea.

LORD, I am not
worthy that thou shouldst
enter under my roof; say
but the word, and my
soul shall be healed.

The bell rings thrice, after which he says:

CORPUS Domini
nostri Jesu Christi
custodiat animam meam
in vitam æternam.
Amen.

MAY the body of our
Lord Jesus Christ pre-
serve my soul to life
everlasting. *Amen.*

He then reverently receives the Sacred Host, and, after a short pause, says:

QUID retribuam
Domino pro omnibus quæ
retribuit mihi? Calicem
salutaris accipiam, et
nomen Domini invocabo.
Laudans invocabo Domin-
um, et ab inimicis meis
salvus ero.

WHAT return shall I
make the Lord for all he
has given to me? I will
take the chalice of salva-
tion, and call upon the
name of the Lord. Prais-
ing I will call upon the
Lord, and shall be saved
from my enemies.

Receiving the Precious Blood:

SANGUIS Domini
nostri Jesu Christi
custodiat animam meam
in vitam æternam.
Amen.

MAY the blood of our
Lord Jesus Christ preserve
my soul to everlasting
life. *Amen.*

Taking the first ablution, he says:

QUOD ore sumpsimus,
Domine, pura mente
capiamus, et de munere
temporali fiat nobis
remedium sempiternum.

GRANT, O Lord, that
what we have taken with
our mouth, we may re-
ceive with a pure mind,
that of a temporal gift it
may become to us an
eternal remedy.

Taking the second ablution:

CORPUS tuum,
Domine, quod sumpsi, et
sanguis quem potavi, ad-
hæreat visceribus meis; et
præsta ut in me non
remaneat scelerum
macula, quem pura et
sancta refecerunt sacra-
menta. Qui vivis et
regnas in sæcula sæculo-
rum. *Amen.*

MAY thy body, O Lord,
which I have received,
and thy blood which I
have drunk, cleave to my
bowels; and grant that no
stain of sin may remain in
me, who have been fed
with this pure and holy
sacrament. Who livest,
etc.

COMMUNION.

The Choir.—Lux æterna luceat ei, Domine: Cum sanctis tuis in æternum, quia pius es.

Requiem æternam dona ei, Domine, et lux perpetua luceat ei.

Cum sanctis tuis in æternum, quia pius es.

The Choir.—May light eternal shine upon him, O Lord; With Thy saints forever, because Thou art merciful.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him.

With Thy saints forever, because Thou art merciful.

THE POST COMMUNION.

Priest.—Præsta, quæsumus, omnipotens Deus: ut anima famuli tui quæ hodie de hoc sæculo migravit, his sacrificiis purgata, et a peccatis expedita, indulgentiam pariter et requiem capiat sempiternam. Per Dominum nostrum Jesum Christum, etc.

Priest.—Grant, we beseech Thee, Almighty God, that the soul of Thy servant which has this day departed out of this world, being purified by this sacrifice, and delivered from sins, may receive both pardon and everlasting rest. Through our Lord Jesus Christ, etc.

This prayer being finished, the Deacon turns to the people and intones the words, REQUIEScant in pace, to which the Choir answers, AMEN. The Priest then goes to the side of the Altar and reads a portion of the first chapter of the Gospel according to St. John, as follows:

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum; hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est; in ipso vita erat, et vita

In the beginning was the Word, and the Word was with God, and God was the Word; the same was in the beginning with God. All things were made by him, and without him was made nothing that was made; him

erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST (*hic genuflectitur*), et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God; to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*kneel in reverence to the Incarnation*), and dwelt among us; and we saw his glory as it were the glory of the Only-begotten of the Father, full of grace and truth.

Immediately after Mass the Priest changes his chasuble for a cope, and advancing to the head of the Bier, attended by cross-bearer and acolytes, says:

Non intres in iudicium cum servo tuo Domine, quis nullus apud te iustificabitur homo, nisi per te omnium peccatorum ei tribuantur remissio. Non ergo eum, quæsumus, tua judicialis sententia premat, quem tibi vera supplicatio fidei Christianæ commendat: sed gratia tua illi succurrente, mereatur evadere iudicium ultionis, qui dum viveret, insignitus est sanctæ Trinitatis: Qui vivis et regnas in sæcula sæculorum. Amen.

Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man be justified unless through Thee remission of all his sins be granted unto him. Let not, therefore, we beseech Thee, the sentence of Thy judgment weigh heavily upon him whom the true supplication of Christian Faith doth commend unto Thee; but, by the succour of Thy grace, may he be found worthy to escape the judgment of vengeance, who, while he lived, was sealed with the seal of the Holy Trinity; Who livest and reignest. Amen.

Then is said or sung the RESPONSORY:

Libera me, Domine, de morte æterna, in die illa tremenda; Quando cœli movendi sunt et terra: Dum veneris iudicare sæculum per ignem.

Tremens factus sum ego, et timeo, dum discussio venerit atque ventura ira.

Quando, etc.

Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde.

Deliver me, O Lord, from eternal death in that awful day; when the heavens and the earth shall be shaken; when Thou shalt come to judge the world by fire.

I am seized with fear and trembling, until the trial shall be at hand, and the wrath to come.

When the heavens, etc.

That day, a day of wrath, of wasting, and of misery, a great day, and exceeding bitter.

Dum veneris, etc.

Requiem æternam,
dona ei, Domine, et lux
perpetua luceat ei.

Libera me, etc.

When Thou shalt come,
etc.

Eternal rest grant unto
him, O Lord, and let
perpetual light shine upon
him.

Deliver me, etc.

Whilst the above RESPONSORY is being sung, the Priest puts incense into the censer. At the end of the RESPONSORY is said:

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Priest.—Pater noster
(secreto).

Priest.—Our Father
(inaudibly).

Meanwhile the Priest receives the sprinkler from the assistant, and, having made a low bow to the crucifix, goes round the Bier, and sprinkles the Corpse thrice on each side; then, returning to his place, he receives the censer from the assistant, and in like manner goes round the Bier, and incenses the Corpse in the same way as he sprinkled it; then, having returned the censer to the assistant, he says:

Et ne nos inducas in
tentationem.

Choir.—Sed libera nos a
malo.

Priest.—A porta inferi.

Choir.—Erue, Domine,
animam ejus.

Priest.—Requiescat in
pace.

Choir.—Amen.

Priest.—Domine,
exaudi orationem meam.

Choir.—Et clamor
meus ad te veniat.

And lead us not into
temptation.

Choir.—But deliver us
from evil.

Priest.—From the gate
of hell.

Choir.—Deliver his
soul, O Lord.

Priest.—May he rest in
peace.

Choir.—Amen.

Priest.—O Lord, hear
my prayer.

Choir.—And let my cry
come unto Thee.

Priest.— Dominus
vobiscum.

Choir.—Et cum spiritu
tuo.

Oremus.

Priest.—Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui—,quam hodie de hoc sæculo migrare iussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam Paradisi perducere: ut, quia in te speravit et credidit, non poenas inferni sustineat, sed gaudia æterna possideat. Per Christum Dominum nostrum. Amen.

V. Requiem æternam
dona ei Domine.

R. Et lux perpetua
luceat ei.

V. Requiescat in pace.

R. Amen.

V. Anima ejus et
animæ omnium fidelium
defunctorum, per misericordiam Dei, requiescant in pace.

R. Amen.

Priest.—The Lord be
with you.

Choir.—And with thy
spirit.

Let us Pray.

Priest.—O 'God, whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant—which Thou hast this day commanded to depart out of this world; that Thou deliver it not into the hands of the enemy, nor forget it unto the end; but command it to be received by Thy holy Angels, and conducted into Paradise, its true country; that, as in Thee, it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord. Amen.

V. Eternal rest grant
unto him, O Lord.

R. And let light perpetual
shine upon him.

V. May he rest in
peace.

R. Amen.

V. May his soul and
the souls of all the faithful
departed, through the
mercy of God, rest in
peace.

R. Amen.



